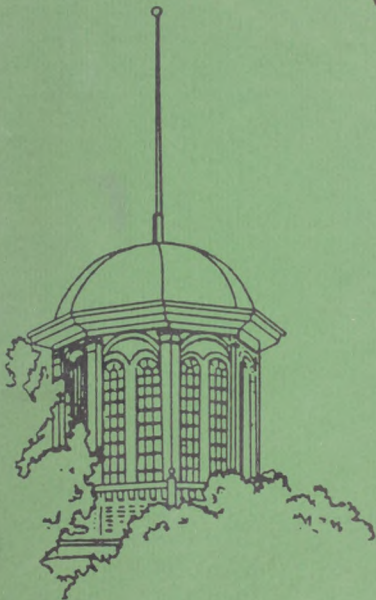
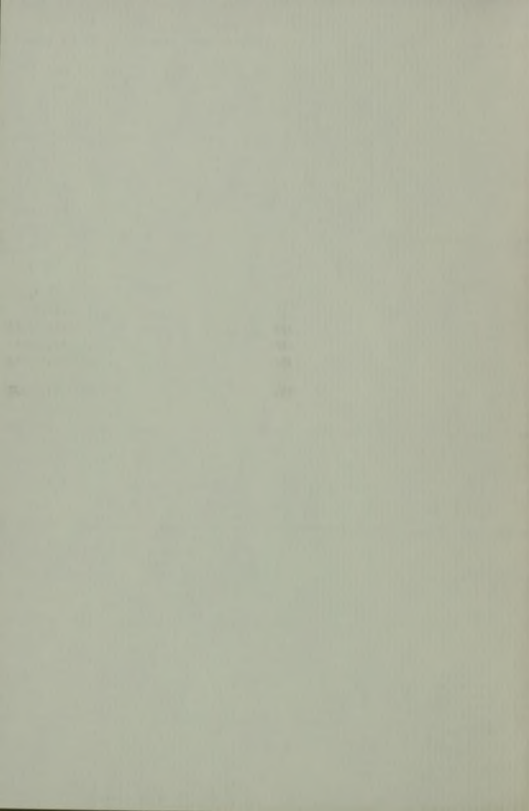


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ACKNOWLEDGEMENT

For many years, the students of the College of Liberal Arts have successfully published the Jason, a literary magazine showcasing the creative writings of the students. While the Jason has given an outlet and audience for the literary talents of our students, the scholarly work done has been largely confined to the classroom. The Jason II, a journal of student scholarship, is designed to provide a wider forum for some of the excellent papers students write during their four years at Willamette.

The papers that follow represent only a portion of the innovative, creative, and scholarly work that is done each semester at Willamette University. A special effort was made to include papers from different disciplines and class levels.

The editorial committee wishes to thank Dean Berberet and A.S.W.U. for their financial support, also Dave Chiappetta, from the *Willamette Collegian*, for assistance with publication. Finally, we wish to express our appreciation to the thirty students who were willing to share their work with us.

**RUSSIA AND ISLAMIC SOCIETY:
Orientalism within the Russian Empire and the Soviet
Union Today**

Shannon O'Hara

Edward Said's Orientalism examines what he has termed "A way of coming to terms with the Orient that is based on the Orient's special place in European Western experience...A Western style for dominating, restructuring, and having authority over the Orient." (Said, pp.1-2) Though Said focuses the bulk of his study on the development of Orientalism in Western Europe and the United States, it is a mistake to limit Orientalism to these areas.

This paper focuses upon the existence of Orientalism within the Russian Empire from the Middle Ages onward. By examining the history of the development of Orientalism as an accepted view in Russia as well as the possible reasons behind it, this study has been conducted to determine three things: First, the extent of Orientalism during the days of the tsars; second, whether or not Orientalism ended with the Great October Revolution in 1917, as communism called for the joining of all oppressed people against a class of exploiters, regardless of race, sex or language; and finally, whether or not recent events within Muslim countries can be seen as having any effect upon the dissolution or, in contrast, the reaffirmation of the Oriental "other" as seen by the Soviet world (if indeed such an Oriental Other is acknowledged).

It should be noted that, unlike Said's study, emphasis has been placed upon governmental policies other than the writings

of Orientalists. Such writings are often nonexistent when dealing with history and present-day sources are usually not available within the confines of space and time allotted. However, since it is the analyst and the researcher who influences the policy of the policymaker, it is hoped that the emphasis will not be inadequate to arrive at the conclusions given at the end of this paper, but will instead fully support them.

From 1240 until Ivan III renounced all Russian allegiance to Khan in 1480, the Russian people lived under what is described in Russian literature as the "Tater Yoke." Terrible pagan invaders from the East overran Moscow and Kiev, cutting these areas off from Western civilization, taxing the riches and stealing the resources from the land. However, because the Mongols never fully imposed their own culture upon the Russian people, even to the extent of borrowing the alphabet and advisers of these regions, their actual strength and ability has been played down in Russian history. As Alexander Pushkin was to write in the 15th century, the Mongol influence on Russia was slight because of their lack of cultural assets. (Riasonovsky, p.75)

During this time, Russian Orthodoxy was gaining ground as an accepted ideology on the part of Russian leaders, who began to see themselves as protectors of this faith in the world, especially after Constantinople fell to the Turks in 1453. As a result Moslems gained control of Byzantium, which was considered the Holy Land to the Russians who had joined with the Greek Orthodox Church in this area. The Ottomans also conquered the Balkans, where many Slavs were settled. Russia was again cut off from the world; consequently, the protection of Orthodoxy was delegated to it alone. Furthermore, Russia had been for 250 years cut off from the West under the Mongols. It had missed out on the Renaissance, the Reformation and

Counterreformation, events that were crucial to Western development and modernization. So while it gained strength by expanding eastward, the Russian state found itself economically backward and underdeveloped when compared to its neighbors in the West.

But with the weakening of the Mongol Empire new opportunities for economic development could be found in Asia. Perhaps as a result of these opportunities, Russia's study of the Orient developed over the centuries and trade was conducted with the Moslem peoples of Central Asia.

However, as imperialism grew in Russia so did the concept of expansionism. With its western borders already determined by existing European states, the Empire looked toward the scattered tribes of the East to facilitate development and progress on the scale of the Western powers. The various peoples of Central Asia already were seen as "the Other" in that, unlike the Western states, they made no large scale attempt to defend their own lands. Obviously they neither had the ability nor the desire to stave off the Russians. Such people were a sorry lot compared to the rising European nationalism movement and probably needed the presence of a European nation to show them the way to development.

Orientalism thus flourished in Russia as soldiers and settlers found natives unwilling and thus unable to protect their homelands. Interest grew in these new areas and in the beginning of the eighteenth century Peter the Great seized Baku on the Caspian Sea, without much trouble. He commissioned several men of his court to learn Turkish, Tatar and Persian and to study these areas in depth. The result showed that the Moslems of these areas lacked any specific desire or purpose in

the areas of development and remained in scattered groups without a nation or heritage. (Ibid, p. 227)

Expansionism continued under the reign of Catherine II, who termed her attempt to seize the major trade centers from Turkey to Tibet the "Oriental project," meaning then that the people who inhabited these areas were, whether they be Turks, Kazakhs, Persians, Tadjiks or Tibetans, all were "Orientals" as opposed to Westerners and were for this reason different in her eyes, and thus the eyes of Russia, from the rest of the world.

Religion provided a further schism between the two groups. It was mentioned previously that the Russian Empire believed itself to be the protector of Orthodoxy after the fall of Byzantium. As protector of the Orthodox Slavs it was compelled, therefore, to intervene in the Balkans in 1876 and again in 1877 to guard the Christians, who naturally wanted development as all Christians in the world do, but could not do so as long as they remained under the Moslems, the pagans who, as Dante had written, were destined for Hell. No true believer of God could allow fellow Christians to be ruled by the damned, after all.

Said's book describes the main characteristic of Orientalism: the idea of "domination, restructuring and having authority over the Orient." (Said, p.3) The Orientalist sees the Oriental as fundamentally inferior, unable to handle the pressures of the modern world in the face of his unchanging traditionalism. It is for this reason that Count Serge Witte at the turn of the twentieth century was able to assert that "the entire northern part of Persia was intended, as if by nature, to turn, in the future, if not into a part of the Great Russian Empire, then, in any case, into a country under our complete protectorate. (Rubenstein, p. 58)

Because of their inferiority they were childlike and irresponsible, as other inferior creatures. When they made a fuss (1) one needed to treat them as one would in disciplining a noisy and unruly son or daughter: as General Skobelev in the nineteenth century referred to the Turkmens, saying, "The harder you hit them, the longer they will be quiet afterwards." (Harris, p. 130)

Of course, it is not that the Russian Empire particularly enjoyed its tasks of domination and control; alas, however, it seemed to be the only way to bring about any measure of peace. Fathers certainly don't seem to enjoy beating their children but a child must be taught discipline and order from the parent in order to function as an adult in society. (2) Prince Gortchakov echoed this relegation to the duty of the Russian Empire toward the Moslems of Asia in a letter to Tsar Alexander II in November, 1864.

The position of Russia in Central Asia is that of all civilized states which come into contact with half-savage wandering tribes possessing no fixed social organization. It invariably happens in such cases that the interests of security on the frontier, and of commercial relations, compel the more civilized state to exercise a certain ascendancy over neighbor whose turbulence and nomad instincts render them difficult to live with... Thus the Imperial Government finds itself reduced to [a] dilemma: it must allow an anarchy to become chronic which paralyzes all security and all progress, and involves distant and expensive expeditions at frequent intervals [that is, to maintain peace and order]; or on the other hand it must enter on a career of conquest and annexation such as [was followed by the U.S., France, Holland ... and] gave England her Indian Empire... (1982, Rubenstein, p. 123)

In the true Orientalist vein, Gortchakov also wrote about bringing Western civilization to these areas. Harris writes about these goals as well as "The racial longing to provide assistance and protection to all the Slavic nations...which should ultimately lead to...Mohammedan tribal states as well." (1926, Harris, p. 130) To the Russians the peoples of Central Asia needed help and guidance. After all, if they haven't been Westernized yet, they obviously were somehow unable to do so.

Like other nations that are accused of Orientalism, such as Britain, France and Germany, the Russian Empire likewise was guilty of seeing Western culture and Christianity (although modified a bit in the push for Orthodoxy) as above all others, "THE" culture to pattern development after. From Peter the Great onward, the Russian rulers has chosen modernization on the Western pattern of development over tradition. (3) They could not see how others, namely the Moslems, could rationally choose otherwise. So it is precisely because they chose otherwise, that these Orientals remained "others" in the eyes of the Empire, childlike as a race and seen as a group, not as individual members of individual tribes and ethnic groups. Orientalism thus flourished to preserve Russian imperialism and Orthodoxy along the lines of protection and development, and Russia saw herself protector and developer of Central Asia as Britain did in India, as Napoleon did in Egypt.

With the October Revolution in 1917, imperialism and Russian Orthodoxy came to an end and Marxism-Leninism with its accompanying doctrine of atheism became the ideology of a new state, created for all workers of the world. Any remnants of Russian Orientalism would cease to exist, as all peoples joined together in the struggle against imperialism and the domination, colonialism and cultural superiority it embraced. Expansion into

Asia on behalf of Russian security, with the subsequent imposition of ethnocentrism on the part of Russian Orthodox culture certainly had no bearing in the modern world: ethnicity no longer mattered, all exploitation of these conquered lands was to cease, and religion was no longer a factor in the division of "we" and "they". Class distinctions were instead the crucial difference.

It was not long after Lenin came to power that new probes were sent to the areas around the Caspian Sea and beyond. Azerbaidzhan was "Liberated" from imperialism in 1918, but re-seized in 1920 to provide a "revolutionary beacon" for the border states of Turkey, Persia and the rest of Asia. (Landis, p. 32)

Turning again to the Muslim world, it was apparent to any devotee of Marxism-Leninism that Islam was now an anachronism to the latest movement forward in the historical dialectic. As the leader into the new age, the soviets naturally carried the responsibility of guiding the workers of these countries to freedom from the "ideology of feudalism." (Ledere, p. 189) The workers of these countries needed to be set free from their old way of life under domination of local and territorial leaders who demanded submission and loyalty, all the while leaving the common man in poverty.

Thus began a new phase in the study of the Muslim world and despite conciliatory gestures to these areas on the part of Lenin and Stalin, Muslim leaders who rejected the tenets of communism were to soon find themselves facing the new Soviet army and military force that was used to bring Turkestan, Kazakhstan, the Crimea and the Volga regions under direct Soviet control in the following years. By 1938, Lenin and Stalin

had regained those areas so vital to the development of the Russian Empire in previous centuries; areas that were once liberated from Mongol oppression and then from autocratic despotism were now once again "liberated", for the sake of the inhabitants, of course, who couldn't do it without Moscow's help and guidance.

Leaders of the Academy of Oriental Studies in the U.S.S.R. such as A. Yu. Yakubovskii and Beliave have carried out extensive studies of the Muslim world in this century, concluding that such practices as the seclusion of women remain painfully behind the rest of the world in its discriminatory nature. Furthermore, the sanctioning of private ownership and social inequality only further justifies man's exploitation of man. L.I. Klimovich's study of the Koran showed that these writings not only defended class divisions within society in the feudal sense, but considered labor a divine punishment. (Lederer, P. 189)

Muslim society can thus be divided between slaves and slave-owners, oppressed and oppressor, woman and man in a world that accepted such atrocities. Islam becomes, then, the ideology of the ruling class (because no common man would accept such a way of life if he had any sense of morality or self-worth), just as Orthodoxy and imperialism once belonged to the tsars and Russian autocracy. Because such an ideology has survived and was even supported by the common Muslim is proof that, like a child he is somehow unable to free himself from the tangle of oppression. It would take an outside force to aid him in this effort. Who else but the new Soviet man can even understand this struggle? Who else besides a recent victor in the struggle against tyrannic exploitation and class division could best know the tactics for throwing off these chains? Who else

could bring the muslim to the light of the brave new world than Big Brother, the protector to the West?

It is possible to say then that orientalism survived the October Revolution. And why shouldn't it? After all, as Said has pointed out, Orientalism itself never really develops: it is the antithesis of development. The Oriental remains the same throughout the history of the Russian Empire: the weak and backward Muslim who, despite the advancement of the world around him, remains a captive of the Dark Ages. His salvation then depends upon his assimilation into the modern world. But because he does not realize this --he must not, otherwise he would DO something about it as Russia did --he needs help in casting off the chains of feudal traditionalism. If the Oriental cannot reach Western culture and adapt to it, Western culture must be brought to the Oriental.

Orientalism is always consistent in its negative view of the Muslim world; what changes is merely the vantage point from which one views this world. In the Soviet Union this vantage point was once imperialism; now it is communism. Once Orthodox, it is now atheistic. Either way, the Muslim world remains on the outside and the Soviet Orientalist is still able to say, as did his predecessor during the days of the tsars, 'See? This world is not like ours. They do not have our ideas. Not only that, but they don't even seem to WANT our ideas. But our ideas work so well for us, and they should work for them. What's WRONG with these people anyway? Are they crazy?'

The way to test the theory that Orientalism is still very much alive in the Soviet Union today is to, then, test the efforts of the Soviet leaders to integrate and accept Islamic culture on a more human level, to become familiar with and feel equal to The Other, to see the Muslim as an individual in the same world that

is shared by all. Orientalism is, after all, the justification of subjecting the subject race, assuming the backwardness and unchangeable ignorance of a dominated CULTURE as a whole, as well as a general unwillingness on the part of the dominator to see things any other way. Efforts on the part of the government to facilitate equal exchanges of culture (i.e., education of Central Asian literature and present day lifestyles, acknowledgement of talents of Muslims in these areas and so on) between Western and Eastern Soviets seem to be inadequate.

According to Geoffrey Jukes, (Ayoob, p. 2660, Central Asian and Tatar peoples of the Soviet Union are considerably less likely to receive a tertiary education than European Soviets. Though progress has been made in education and literacy rates, Central Asians spend less time in formal schooling.

It is certainly common practice for leadership positions to be held by foreign representatives of the government until the indigenous population is properly trained enough to take over these positions and increase their status. However, more than fifty years after the assimilation of the Central Asian republics into the U.S.S.R., Russians and Ukrainians continue to hold a disproportionately large number of posts in the senior echelons of the Communist Party, the government, and industry on both federal and local levels.

Managers are selected for Soviet industries not only on their ability to perform but also according to their standing in the Communist Party. (Lederer, p. 52) The fact that most managers in these republics are Russian or Ukrainian means that in his homeland, the Central Asian is more likely to be delegated to a low-status, low-paying job, while average wages tend to be lower in Central Asia and living costs higher. (Dawisha, p. 265) With regard to such discrimination, Lederer and Vicinich report that

mangers in Central Asian factories "are predominately Russinas; a few Muslim directors appeared only after 1957. (Ledere, p. 520) Furthermore, of a new aluminum plant recently built in Tadzhikstan, S.S.R., Pond has observed that only fifteen percent of the employees are natives; the rest are settlers from the western and northern regions of the Soviet Union. (Pond, p. 75)

Another way to measure present-day attitudes of those in Moscow and other Russian areas toward the Muslim is to examine how the Muslim is studied in these areas. Said points out that the Orientalist is reluctant to study in the Orient, but prefers to distance himself from it, to engage in armchair theorizing as it were, and to concentrate not on the changes of the region with which he is concerned, but rather the LACK of change that characterizes the Muslim world. Evidence of such behavior on the part of Russia, then, could be linked to Orientalism.

A close look into today's research of Central Asia in the U.S.S.R. reveals that much of the study of these areas takes place outside of Central Asia, just as Said's Orientalist is determined to keep The Other World separate from his own, thousands of miles away, foreign and thus very strange. Soviet "Orientalists" like Yakubovskii and Beliaev are today based largely in the learning centers of Moscow and Leningrad, just as their predecessors were in the days of Peter the Great, Catherine II, Alexander III and Nicholas II. As for the principal subjects of inquiry among the Soviet Orientalists of today, Lederer and Vicinich report the following:

...medieval Asian art; the periodization of medieval Oriental literature; the problem of transition of underdeveloped peoples to socialism; imperialism and

colonialism;...national liberation movements; the impact of the October Revolution on Oriental peoples; and the influence of Lenin on Asia. The proceedings of professional meetings are reported in appropriate journals and are frequently published in book form.

(Lederer, p.186)

The Oriental, then, remains in his Orient, a lesser creature, thanks to the attention given to these topics as well as the availability of their subject matter to other Russians, thanks to the quantity, though not necessarily quality, of books and articles printed. Because educational, socioeconomic and ideological control rests in the hands of those in Moscow to a large part, any Central Asian in the country desiring a job must conform to these ideals. Perhaps the ideals of Moscow are not the same as those in Tashkent or Dushanbe or Samarkand; it is Moscow, however, that continues to make the rules. The Soviet Muslim world in this way, then, becomes Moscow-ized but never, ever vice-versa.

If Orientalism has survived to the present day, as Said has shown with regard to the United States and Western Europe, and as I have tried to show with regard to the beliefs and practices of those in power in the Soviet Union, what are the implications of these beliefs in light of the world in the future? Certainly, the Arab and Central Asian worlds have gone through changes in the past years. But will these changes cause the Soviet Orientalist to see the Muslim world in a different light? In a more human light? Will the Muslim begin to appear as an individual within a dynamic culture--in short, will Orientalism be de-Orientalized and re-humanized? Or will these events be interpreted as yet another failed attempt on the part of The Other to get his act together ,or worse, as a signal of underlying motives to gather together all Muslims to take over the world in the manner of the

Tatars and Ottomans. It is to such questions that we shall now turn, examining recent events in the eyes of Orientalists and evaluating any changes in worldview that may come about as a result of these events, if there are in fact any changes at all.

The U.S.S.R. has faced a Muslim world that has not, for the most part, carried the weight or exuded the strength upon its lands since the days of the Mongols. Said notes that Orientalism in the West survives today because of Western belief that unity in these areas is now impossible. But recent events in the Muslim world may present anomalies to the Orientalist paradigm currently embraced by the Soviet government. The revival of Islamic fundamentalism in Iran and opposition to the communist regime of Babrak Kharmal in Afghanistan are threats to the Soviet worldview. In the meantime, the Cold War has spurred the Kremlin to cultivate stronger ties with the Muslim Middle East. Given Western dependence on Middle East oil, control of the area could mean greater economic strength. At the same time, however, a willingness to accept and tolerate such Islamic societies and their practices must not sit still with repressed Soviet Muslims. (4)

Yaacov Ro'i has discussed this basic dilemma now facing Soviet leaders:

This different evaluation of the role of Islam at home and abroad has emanated from the different needs of Soviet and domestic foreign policy. In the domestic arena, the prevalent trend is a traditional basic apprehension of the strength of Islam, that might conceivably --if controls were loosened--undermine the values of communism, and eventually even the Soviet regime's authority in its Muslim territories....In the foreign arena on the other hand, the chief desire...(is)...to close the

gap that separates the Muslim countries from the U.S.S.R., not which essential differences of outlook and conception are considered to be largely responsible; this clearly necessitates a more conciliatory attitude and greater flexibility than is possible at home.
(Ro'i, p. 150)

The desire to present itself as protector of the Arabs against Western imperialism echoes the desire, then, of the tsars to protect Slavs from Mongols, and so on. Only now the Kremlin has to adopt policies of toleration abroad (namely in the reluctance to condemn Islam in the Middle East), while at home repression and atheistic propaganda continue. How long this tenuous balance can exist may depend upon the solidarity of Muslims both inside and outside the Communist sphere of influence.

Notable changes have been taking place within the realm of the Soviet Muslim world. Populations in all five Central Asian republics have, and still are, experiencing rapid rates of growth. In the face of declining birthrates among Russians, such a growth constitutes an increase in the percentage of Muslims in the U.S.S.R., and thus an increase of Muslim participation in various sectors of Soviet societies, namely industry and the armed forces.

It has been estimated that Central Asians will make up as much as one-third of Soviet army conscripts by the year 2000. (Rywkin, p.97) Henze reports that Muslim nationalism may then be strengthened as a result because "most of them (the Muslim soldiers) will have experienced active and passive forms of discrimination to a much greater degree during military service than in their native republics." (Ro'i, p. 122) Of course, this reason alone may not be significant enough to cause those in the

Kremlin to fret; after all, Muslims have been effectively restrained up to this point in time. Assimilation into the Soviet army will mean assimilation into the ideology of communism. However, in March of 1980, the burial of Muslim soldiers in a Russian cemetery led to rioting in Kazakhstan. Within the next year a high-ranking Kirghiz Communist Party official of Muslim origin was assassinated, supposedly by Muslim nationalists. (Dawisha, p. 270) Perhaps assimilation isn't quite so successful, after all.

And if Russian, and later Soviet Orientalism has espoused the notion that the peoples of Central Asia are scattered groups of inferiors who posed no threat if properly restrained, perhaps the government can explain why it has trouble sending troops to Afghanistan. The Kremlin's policy to induce a surrender of anti-communist forces in the region backfired when it sent "fraternal" soldiers (i.e., those akin to the Afghan groups in language, ethnicity and religion) to persuade the rebels to reap the benefits of life in the Soviet camp. Such troops were later to be replaced by Slavic troops when it was discovered that these soldiers were sometimes a bit TOO fraternal, joining the side of the mujahadin in battle. (5)

The growth of the Central Asian Muslim populations will undoubtedly affect other areas as well, particularly in labor and industry. But Central Asians in the Soviet Union have been reluctant to move to the cities where it is reported "Russians do little to hide almost racist feelings about the Central Asians, who are seen as profiteers if not thieves." (Lederer and Vicinich, p. 92-93) Furthermore, the government has not provided space for large Uzbek or Tadzhik families in the labor-short cities in western republics or in cities like Moscow and Leningrad, an apparent attempt to get these Muslims to decrease birthrates by

offering higher wages in areas with housing shortages that would otherwise provide barriers to migration. In the meantime, such housing is geared to accomodate the Russian family and its shrinking size.

An increase, then, in the population of Muslims in the Soviet Union alone need not pose a dilemma to Soviet Orientalism. The imperial European powers certainly were able to reinforce their beliefs of the inferiority of the conquered peoples of Asia precisely for this reason. Because there WERE so many different groups conquered by so few conquerors only supported the idea of inferiority and disorganization. Nonetheless, it would seem that the Soviets are not taking any chances. The Iranian Revolution may have involved several groups that often clashed with one another; nonetheless, it DID acheive its ultimate objective, the overthrow of the Shah.

Soviet reaction to such events seems to reinforce the Orientalist notion of The Other's underlying desire to "get even" through barbaric measures. One should not be caught up in the idea, as the U.S.S.R. seems to be through continued discrimination, that the Muslims want to overrun their borders and take over the world. Such a fear is Orientalism in the classic sense, an idea that has been perpetrated since the days of the Mongol invasion of Russia centuries ago. Its implicaitons only serve to further demonstrate the Orientalist's depiction of a SOCIETY and not the INDIVIDUALS within that society. Such is proof that Orientalism does indeed exist.

CONCLUSION

It has been shown in this study that the Muslim was seen through the eyes of the Russian Empire as part of a society that

ultimately WANTED something: Either to band together and force Islam upon the world or to steal what he can from the modern world, fighting amongst his fellow man in anachronistic feudal struggles. He is never seen as simply WANTING to exist without Washington or Moscow. He is never portrayed as an individual by the Kremlin, one who may be defending his homeland as the U.S.S.R. itself has done in the past--for the sake of self-determination if for no other reason. The Muslim has not moved forward on any road to development and technology because he cannot--he doesn't know how. He must therefore be trained and guided and "helped along" but occasionally whalloped (as in Afghanistan) if he bites the hand that so generously feeds him.

In domestic and foreign policy, then, the Soviet government still uses the Muslim to its own advantage, economically and politically, much the same way the Russian Empire imposed itself upon Islamic societies so long ago. The Muslim is a TOOL to be used, either against the West in the struggle to polarize countries toward either West or East (but NEVER neither and NEVER both), or at home, in showing others that adaptation of Soviet methods of development has helped this poor, backward society become happy and prosperous and free from the oppression it once faced. Never is emphasis placed upon Arab or Asian culture as such; this society is merely a pawn, and all the men and women in it merely played against the goals of others. Modern Soviet Orientalism regards Muslim society not in and of itself, but only in light of its potential for creating Soviet political and economic prestige in today's world.

Mikhail Zand, a leading Soviet Orientalist has noted the following:

Muslims are akin to the Soviet whole despite religious and ethnic differences, which amount to not much more than "local color". The reality of we AND they exists, rather than we VERSUS they.

(Rywkin, p.11)

Nonetheless, differences ARE seen as unequal in the eyes of the Soviets, as seen in their policies, their writings, their views of Islamic society. Furthermore, these differences are a continuance from tsarist times. As Pond has pointed out:

In a Marxist society this is not called colonialism. But not all Central Asians understand the distinction.

Nor do those who see the similarity of attitudes both before and after the 1917 Revolution. It would seem, then, that Said's thesis cannot be limited to the great powers of the West. It would also seem that Orientalism, at least in the Soviet Union, is likely to continue, if not in theory (as evident in the equality stressed in the pages of the U.S.S.R Constitution) at least in practice.

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SPICE MUTAGENICITY AND OLEORESIN SEPARATION

Francie Sharpe

The proverbial apple a day is no longer sufficient to keep the doctor away; in fact, now it just might be enough to get him to make a house call. Our carcinogen conscious society is finding dangers everywhere. Not only do we have to be on the lookout for wicked supermarkets, who redden their apples with a carcinogenic substance, but now we have to be concerned about putting a little spice in our lives.

Historically valued as aphrodisiacs, spirit excisors, medicinal curatives, and possessors of sundry other magical properties, many spices have recently been investigated for mutagenicity, a property closely related to carcinogenicity. This could have very serious consequences: In the future we may have to depend entirely on variety (the spice of life) for all our gustatory needs.

Mutagenicity is the ability of a substance to induce a genetic change; i.e., a change within a gene or chromosome. This involves altering the sequence of nucleotides in a DNA molecule. Since it is the ordering of these nucleotides which determines the structure of the proteins which comprise a cell, a change in the ordering would cause a change in the protein structure, potentially rendering the protein non-functional and leaving the cell unable to grow. Ames, et al. were able to selectively alter the nucleotide sequence in a certain strain of Salmonella bacteria, causing a mutation which inactivates the enzyme involved in the synthesis

of Histidine. The bacteria were then spread on an agar growing medium, and a small quantity of the substance to be tested was introduced to the system. If the substance tested was not mutagenic, no change was noted on the agar plate; however, if the substance tested was mutagenic, it remutated the bacteria back to their normal state, and colonies were seen developing on the medium. (1)

Mutagenicity has been related to carcinogenicity. In the initial testing of over 300 chemicals by the Ames test, a 70% correlation between carcinogens and mutagens was found. (1) Subsequent tests range from 60-80% correlations between carcinogenicity and mutagenicity. (1,2) Additionally, there has been recent research linking mutagenicity to the aging process. (3)

The Ames mutagenicity test is a quick spot test for mutagenic compounds; however, it is not sufficiently sensitive for certain classes of substances. Kada, et al. (4) have developed a more sensitive strain of the genetically altered Salmonella bacteria used in the mutagenicity determination. Experimenters in Indonesia recently used this strain to assess the mutagenic potential of three spice oleoresins. In the past, the Ames test of these spices was negative. The sensitized strain, however, gave positive mutagenic tests. (3)

Many methylenedioxybenzene derivatives are mutagenic. Several of these compounds are present in common household spices, yet when the oleoresins of most of these spices are assayed by the Ames test, the test was negative. (3,5,6) The purpose of this proposal is to address the question of whether using the more sensitized strain of the bacteria will show any of the spices (which previously tested negative) to be mutagenic. Additionally, should

any of the oleoresins prove mutagenic, separation and subsequent Ames testing of the fractions will be done in order to determine whether the mutagenic and flavor components of the spice are different.

Methylene dioxybenzene derivatives have commonly given positive mutagenicity tests, both by Ames and other rapid methods of determination. These compounds are often found in spice extracts, most commonly in the more pungent spices. (6) These derivatives include safrole, myristicin, and capsaicin. In addition to being mutagens, these compounds are toxic in large doses. Safrole and myristicin have also been acclaimed as effective hallucinogens.

Nutmeg kernels, for example contain high levels of myristicin. During the 1960's and 70's. These kernels experienced a significant increase in popularity, due primarily to their hallucinogenic properties. One kernel is said to be sufficient to produce an altered state. Perhaps this explains the popularity of eggnog as a festive drink. However, one must always remember the Greek axiom of moderation, for kernel quantities greater than three can be lethal. Yet another example is rootbeer. If, perchance, you have wondered why rootbeer no longer has that familiar old flavor and why sassafras tea is no longer available, here lies the explanation. Safrole is the major component of sassafras oleoresin, comprising approximately 80% of the oil. Both sassafras and synthetic safrole were used in small quantities as one of the main flavor constituents in rootbeer. The indication of safrole in 1960 as a mild carcinogen resulted in an FDA ban on the use of both the root extract and the synthetic compound in rootbeer production. Sassafras tea was soon after banned from sale. Indeed perhaps this is as serious an offence as the inclusion of cocaine in the old (or is it now old-old) Coca Cola formula.

Ah, for the days of a good old-fashioned rootbeer kegger!

Several authors suggest there is a dearth of information on the effects of spices, especially with respect to their mutagenic potentials. (6) Table 1 summarizes the results of Ames mutagenicity tests of spice extracts since 1978. (3, 5,6,7,8,9,10)

Considering previous tests, the correlation of pungency to methylenedioxybenzene derivatives, and the frequency of use of various spices, I propose that extractions be done on the following spices and their oleoresins tested for mutagenicity. These spices are allspice, anise, cayenne, pepper, mustard, and tumeric.

Oleoresins can be prepared by extraction with ethanol; then solvent and extract are separated by distillation. An additional procedure can be followed which reflects a cooking procedure to which spices are commonly subjected. Here, 10 grams of spice is mixed with 50 mL of water. The mixture is heated in a boiling water bath for ca. one hour, cooled to room temperature, then filtered through gauze, yielding the water heated residue. This residue follows the same experimental procedure as the ethanol extracted oleoresin. (6)

The extracts are then tested for mutagenicity by a modified Ames test. The modification here involves the sensitization of the bacterial strain developed by Ames; the strain is available from researchers in Japan. (3) The test is a simple procedure and is given in an undergraduate biology laboratory manual. (11)

Those extracts giving positive mutagenic tests can then be analyzed by thin layer chromatography (TLC) in order to determine the approximate number of components in the extract. Although this step is not necessary, the information provided would be useful during the fractioning. Also, depending upon the quantity of oleoresin obtained, this step may be necessary in the

analysis of the mutagenic potential of the components.

Fractional distillation of the mutagenic extracts can be conducted as outlined in the Unified I laboratory guide in the separation of caraway and spearmint oils. This involves distillation under vacuum. Alternatively, distillation using the newly installed vacuum line or Todd column distillation can also be done. Some degree of care must be taken, as it is possible that the components of the oleoresin are temperature sensitive and could possibly decompose under these procedures. Again, the fraction purity can be rapidly assessed by TLC analysis. Differential elution TLC would give greater assurance of sample purity.

The modified Ames test can again be used to test the mutagenicity of each fraction. Organoleptic analysis is the only means of determining whether the flavor and mutagenic components of the oleoresins are separate. Indeed this analysis is quite subjective; i.e., does the nose know, and what is the part per million sensitivity of the olfactometer?

Identification of the fractions may not be possible without more sophisticated instrumentation; however, spectrometric data, e.g., IR, NMR, and mass spectrometry, as well as characterizations of physical properties can be used to identify the major structural features of the compounds.

There is little to do in terms of data manipulation, as all the information gathered, with the exception of spectral data, gives straightforward answers to the questions posed.

Again, considering the frequency of use of many spices and the quantities consumed over long periods, insufficient interest has been given to their mutagenic potentials. This can be particularly pertinent in cultures where the diet consists of heavily spiced foods, as in several Asian countries. The study of

mutagens also aids in our understanding of their mechanisms of reaction and can assist in the prevention of disease. Though this project does not directly address these issues, it is an important first step in such research and can readily be pursued using Willamette's facilities.

Table 1: Summary of Mutagenic Assay of Spice Resins 1978 to present

| | 1978 | 1979 | 1981 | 1982 | 1985 |
|--------------------|------|------|------|------|------|
| Allspice | | | * | | |
| Basil, hoary | | | | n | |
| holy | | | | n | |
| sweet | | n | | n | |
| Bay Leaf | p | n | | n | |
| Bird pepper | | | | n | |
| Capsicum pepper | n | | | | p |
| Caraway seeds | | | * | | n |
| Cardamon | p | | | n | |
| Celery seeds | | | | n | |
| Ceylon Cinnamon | | | | | p |
| Cherry pepper | | | | n | p |
| Chervil | n | | | n | |
| Chili pepper | n | | n | | |
| Chinese Star Anise | | | * | | n |
| Clove | | | | n | |
| Corriander | | | | n | |
| Cumin | n | n | | | |
| Dill weed | p | n | | p | |
| Dill seeds | | * | | | |
| Fennel | p | | | | |
| Garlic | | | | n | |
| Ginger | | | | | n |
| Kitchen mint | | | | | n |
| Mace | | | * | n | n |
| | p | | | | |
| Marjoram | p | n | | | |
| Mustard | n | n | | | |
| Nutmeg | | | * | n | n |
| | p | | | | |
| Organo | p | | | | |
| Paprika | | | n | | |
| Rosemary | n | n | | | |

(continued)

| | | | | |
|--------------|---|---|---|---|
| Sa'fron | | n | | |
| Sage | n | * | | |
| Sesame | p | n | n | |
| Shallot | | | | n |
| | p | | | |
| Tarragon | | * | | |
| Tumeric | | | n | |
| White pepper | | | n | n |
| Wild Ginger | | | | n |
| Zedoary | | | | n |

n = negative

p = positive

* = interference by toxicity

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IS PEACE THROUGH NUCLEAR STRENGTH POSSIBLE?

Melissa Badcock

The life of King Priyadarsi was committed to the spreading of Dharma. His hope was that one day all people would be controlled by the all-encompassing law of morality. If all practiced Dharma, none would be inclined to act out of passion or to commit violence against another. While widespread Dharma was not achieved in King Priyadarsi's lifetime, a new entity has emerged on the modern international scene that may one day realize the calming effect over all that Dharma once strived for -- I refer to the threat of nuclear war.

Comparing peaceful Dharma with potentially violent nuclear threat may seem somewhat ludicrous. But if we can quell our gut reactions to the goals of each, and instead focus on their potential effects, we will see that, indeed, Dharma and the nuclear threat are quite similar.

We may analyze this similarity based on the concepts of duality, nonduality, complete control without immediate force, and inescapability.

A brief explanation of Dharma will help clarify this comparison. In the Hindu tradition, Brahman is the supreme force. It controls, manifesting itself by taking on many, indeed, all forms. Thus, we are introduced to the idea of nonduality. There is no difference between a holy object and a nonholy one. All things are pure with the essence of Brahman. In Hindu thinking, man is not dirtied at birth by original sin. His good

character is tainted only by any bad qualities accumulated by his Karma in his last life. There is no duality in the idea of life and death. All states of being are of living. Man merely passes from one life to the next, each time with the goal of achieving perfect consciousness. Once Dharma has been achieved in this way, a man ceases to exist.

We might say that the desire to achieve Dharma and the desire not to be baked in a nuclear blast are similar.

In a nuclear way, as in Dharma, the idea of duality/nonduality is an important component.

The philosophy of Dharma says that no distinction exists between the individual and his environment. Here is illustrated the concept of nonduality. What this blade of grass feels when it is severed, I also feel, and most acutely if I was the one who cut it. Subject and object are one. What I do to another, I also do to myself.

Nuclear war is based solely on the notion of duality. There is a defined "us" that must be victorious over an equally well defined "them". There is no confusing subject with object. We might say that in a sense, nonduality exists in nuclear war in that (like in Dharma) there is no distinction between one man and another or between man and his environment. Indeed, a nuclear warhead pointed at a city cannot make a distinction between soldier, baby, mouse or philodendron. All must go, all are the same--unidentified parts of an unseen target. However subject and object are still distinct. There still is an "us" or a "them" that must push the button that destroys the target (a "them" or an "us"). The case remains one of most extreme duality.

Nonduality in the case of nuclear war may not be achieved until such a war actually occurs. Then the thinking behind "the button" is completely twisted. The subject becomes as much an

object as that thing aimed at. I feel what the blade of grass feels, which is also what the man with his finger on the button feels. All is destroyed--there are absolutely no distinctions.

Dharma, during King Priyadarsi's reign, was to control all aspects of the individual's life. Again, in keeping with the nonduality of the philosophy, there was no distinction recognized between public and private life. Nonetheless, every action, every thought was to be dedicated to the realization of Dharma.

King Priyadarsi ordered such activities as these to dominate the daily lives of his people: individuals were not to kill animals, even for their own food, they were to respect their parents and their teachers, their conversations should, as often as possible, be conducive to Dharma.

"A friend, well-wisher, relative, or companion should urge on when the occasion arises, saying, 'You should do this; this is commendable. By doing this you may attain heaven.'" (Asoka, p. 460)

Individuals should meditate, to work toward a higher state of consciousness. In trying to reach Dharma, the individual seeks perfection in the next life. He is achieving the greatest good he can. "King Priyadarsi attaches value ultimately only to consequences of action in the other world." (Asoka, p. 300)

In today's international community, there is nothing (like an effective international government) that can be as all-controlling and conducive to the good behavior of the state, as Dharma is to the good behavior of the individual. Nations behave toward one another (especially large nations to small nations) often without discretion or regard for the desires of the other. Terrorists, the citizens of no nation, become increasingly violent and elusive, more and more a threat to all. The actors in the international

community are self interested and often concerned with accumulating what is useful now. Empathy for neighbor and regard for ultimate good seldom dictate actions in international politics.

But it is not inconceivable that the threat of nuclear war may someday take on a new role--enforcer of justice. Once generations become accustomed to the presence of a nuclear threat, it may, in fact, become less threatening. It is the nature of fears and hysterias (whether actual or created) that they tend to eventually die down or out--McCarthyism and the fear of hell are two such examples. In time the nuclear threat may become a thing not so much feared as recognized. If every nation can, through nuclear strength, command the respect (even though it be through threat) of every other, perhaps all will behave rationally and justly. Perhaps the international community can come close to attaining the "Security, self-control and impartiality," if not the "cheerfulness" that King Priyadarsi desired for "all living creatures." (Asoka, p. 29)

"The key to success in this endeavor is not to become angry and not to hurry." (Asoka, p. 62)

In King Priyadarsi's kingdom, goodness was achieved through moderate temperament, and thoughtful action. In the modern international community, destruction is avoided similarly. Passion and impulse have no place if nations are to survive.

"The observance of this injunction will produce great good, failure to observe it will produce great harm." (Asoka, p. 62)

When one observed the King's edicts and strove to reach Dharma, he acted in the most desirable, honorable way possible. In the international community, nations that act rationally and justly save their skins.

We see the compulsion to "behave" is beneficial in both cases. Individuals and states must do the right thing. If they do not, disaster is sure to be the result--attaining "Neither heaven nor the King's favor," (Asoka, p. 62) or being annihilated, respectively.

In neither instance is goodness forced on an actor. But in both, control is present. The shared philosophy and King's influence control individuals, and fear of nuclear destruction controls nations.

Finally, we consider the idea of inescapability in both Dharma and the threat of nuclear war.

Man cannot escape the act of achieving Dharma until he has actually achieved it. He is compelled to live life after life, hopefully improving on the purity of his Karma each time, until he finally reaches the highest state of consciousness and becomes nonexistent.

Similarly, a state (as well as a man) cannot escape the threat of nuclear war until it is achieved.

Here we see the great difference that cannot be manipulated into likeness or reconciled in any way.

When an individual achieves Dharma he has fulfilled his life goal. The Brahman continues in the lives of others, as they too reach highest consciousness through moral conduct and thoughts. Man strives to be, indeed is at peace--one--with his neighbor and his environment. The world continues.

When the world realizes nuclear war, it fails to progress. Man is dead, just like his neighbor, his enemy and his environment. They are one. All is at rest, but peace has not and never can be achieved.

Meanwhile, the world continues, as does the

all-encompassing fear of destruction, which compels men and nations to be cautious. Life is short and the world will not last forever. All is restless at rest--peace has not and never can be achieved.

CLARA JOSEPHINE SCHUMANN, NÉE WIECK:
Her Influence as a Pianist and On the Works of
Schumann and Brahms

Tonda R. Kemmerling

Clara Schumann. Most people would remember her as Robert Schumann's wife, a master of the Romantic Era. Most people never fully realize that she had as much fame as her husband. Not only was she the foremost interpreter of Schumann's works and a talented composer, but one of the foremost pianists of her time. She generously helped young and talented musicians to find positions, teachers and public notice. Yet I feel that her strongest contribution to her art was the influence she had on two of the most important composers of the nineteenth century--Robert Schumann and Johannes Brahms.

What had shaped such an influential person? Why was her opinion so highly valued? How did she influence Schumann and Brahms? Perhaps the best place to start would be her childhood. The future Frau Schumann was born on September 13, 1819, the first surviving child of Friedrich Wieck and Marianne Tromlitz. Wieck was a piano teacher and piano seller in Leipzig, eager to prove his teaching method to the world. Wieck had plans for his daughter. "Wieck had long been nursing in his heart a special ambition . . . to give full trial to his method of teaching--to apply it at long range, reaching down into the infancy of his pupil, building thoroughly, broadly, greatly. He would mold the daughter of his own blood, step by step, without fear of interference." (Burk, p. 13)

One can hardly call it surprising that when Wieck declared to his wife his ambitions for their first born she (Marianne)". . .mutely resented and rejected the. . .thought that [Clara] . . .must some day be as teacher-ridden as she had been." (Burk, p. 13) The demands on Marianne became even greater after the birth of Clara's brother Alwin (1821) and the increase in her concertizing. Finally, the strain became too much for her, and in 1824 after the birth of her third son, she left Wieck. She was awarded the custody of her youngest child and the four-year-old Clara until Clara's fifth birthday, then only a few months away.

When Clara was once more under the roof of her father's house, Wieck immediately began to train her, cursing her mother for his slow beginning. At age 4 1/2, Clara could neither speak nor understand what was said to her; it must be stated that this was more her father's fault than any other. Marianne's duties being too great, she had been obliged to leave Clara in the care of a simple-minded maid. (Burk, p. 15-16) Wieck therefore was much relieved when Clara displayed a quick memory for the little finger exercises he taught her. To aid Clara's speech, Wieck has some neighboring children come to her lessons and was soon overjoyed to hear her childish chatter.

By the age of six, Wieck had carefully mapped out Clara's schedule for each day:

. . .3 to 5 hours of school, an hour's lesson from her father, 2 hours of practice, and the prescribed excursion for the purpose of exercise, fresh air and healthy growing. She was exposed to music at the Gewandhaus. While the technical progress was

constantly watched, the scales made even and flowing, the resulting sounds were never allowed to become hard and dead. "Skill is a tool--never an aim" was Wieck's working rule. (Burk, p. 18)

Wieck's style was not like the Czerny school, whose light style he found particularly distasteful. He followed the teachings of Muzio Clementi and the playing of his pupil John Field. Clara was to be taught to have feeling and a firm touch. And Clara made great progress toward this end. She took willingly to the piano, probably not thinking there was anything unusual since her life had been filled with music making. It was a wonderful stroke of fortune for Wieck to have such fertile ground to sow the seeds of his teachings.

Herr Wieck's home was a prominent center of music in Leipzig and Clara was always present at the music making and critical discussions held in her father's home. As she progressed in her study of theory and her abilities as a player, she began to be an active participant, reading duets with her father and then by the age of eight gaining approval to introduce pieces on her own.

On October 20, 1828, Clara made her first public appearance, playing a duet with another pupil of her father's; and on November of that same year made her solo debut at the Gewandhaus. The concert career of Clara Wieck had been launched. Wieck soon began his manipulations, having Clara play at private houses, now securing a hall, bringing their names before the public eye. No lead was too small to be followed. Wieck could be compared to Leopold Mozart in his ambitions to

further his fame.

Indeed, word of Wieck, the teacher of Clara Wieck, had reached the ears of a young poet and amateur musician from Zwickau, Robert Schumann. It was Wieck's confidence in his abilities that convinced Schumann's mother to allow him to enter the field of music under Wieck's strict guidance. Clara now had a congenial partner for duets and a lively person to study improvisation, in addition to her theory and voice studies. In fact, Schumann soon became a favorite of the Wieck household and took rooms with them.

The season of 1831-1832 was a red flag one for Wieck. He set his sights on Paris. He won endorsements for Clara from Goethe, Spohr, and other eminent artists in the German states. Clara was a great success in Prague and Vienna. People were deeply moved by this child of thirteen with the haunting eyes and emotional integrity of a much older woman.

Wieck still exercised control over Clara's programs, striving as much for effect as anything else. On the way to Paris, he fretted about what Clara should perform for the populace, anxious about the impression they would make there. Paris, however, did not care about a young German pianist and her scheming father. Pianists in Paris were numerous. Even the illustrious Chopin was a virtual unknown. When Wieck was finally able to arrange a concert for Clara, he nearly had to cancel because he could not find a singer to perform with her until Wilhelme Schroeder-Devrient agreed to sing on her program. Ticket sales were going well until cholera broke out in the city, forcing Clara to make her first and last appearance in the Paris before a very small audience.

Although Clara had failed to win the heart of gay Paris, she

had made important growth as an artist. Clara had developed new confidence in her abilities and the assurance that she could move and hold an audience. The French custom of playing from memory was now her own. While Clara was making these strides in her field, her fellow pianist, who "... was impatient, undependable, and as likely as not to balk altogether at any hurdle put before him," (Burk, p.81) in his zeal to gain technical mastery had used a machine that permanently lamed the fourth finger of his right hand. Hiding this from his friend and teacher, he began to compose and venture into writing critical reviews. His writing attracted attention, and under his leadership the *Neue Zeitschrift für Musik* was born. In a few years time he had a wide circulation, and the *Dauidsbundler*, made up of several local musicians, including Schumann, Mendelssohn, Wieck, and Clara, was formed.

A new and powerful influence entered Clara's life in 1835. Schumann spoke of deeper affections for her. This new focus in her life would work on her as a woman and an artist in such a way that she would never again be the same. Wieck was unaware of the more tender intent of their friendship.

1836 became a turning point for Clara:

...she was to pass ... into a new phase of her artistic existence, ... the career for which her father had prepared her for through twelve long years...She was now not only to astonish and delight her audiences ... but begin ... to lead them toward the masterpieces of literature of her instrument, and ... hasten the radical revolution imminent in

her life of the concert goer as well as the concert-giver. She was to appear not only as the interpreter of Bach, but also of Beethoven, taking her position ... by the side of Mendelssohn, and, for the time being, alone by his side.

(May, p.188)

Even as she embarked on this task, crisis hit. Wieck had discovered the growing affection between Clara and Schumann. He closed his house to the suitor and immediately sent Clara to Dresden. For once Wieck's foresight had failed him. By forcing the two apart, he succeeded only in bringing them closer together.

Schumann and Clara began a secret and passionate correspondence. Disobeying Wieck's orders, Schumann sought consolation in the arms of Clara on the death of his mother in February of 1837. Wieck found them out and launched a painful and violent attack on Schumann, which he carried out even in the presence of his daughter. When Schumann formally declared for Clara on her 18th birthday, he was vehemently refused.

The next three years became an emotional nightmare for Clara and Schumann. They were denied any contact and had to correspond through intermediaries. Each was subject to the blinding rage of Wieck's hatred, and each suffered under the misinformation received second or third hand. Despite all this, Clara played as she never had before, gaining the praise of Liszt and Chopin and comparing favorably with her rivals.

Wieck's desire to thwart the plans of Clara and Schumann reached the point where he refused to tour with Clara in 1839 so she would not have a dowry. This forced Clara, unfamiliar with the skills necessary to put on a concert, to rely on herself and to

be at the mercy of the public. Caught between her lover and the love for her father, Clara was forced to make a choice in 1839 when her father demanded her signature on a contract, which upon their marriage, released her future earnings as well as those of Schumann's, to Wieck. It " ... was her father's harshness in thrusting affection and sentiment aside, walking roughshod over anyone at all who blocked the way of his will," that finally caused her to break from his yoke.

In September of 1839, while Clara was trying to succeed alone in Paris, Schumann and Clara signed a lawsuit asking the court to give them permission to be married. Clara gave up the lucrative prospects of Paris in order to be available for a court hearing. Her home of so many years was barred to her, and she had to rely on the generosity of friends. Clara's dwindling funds forced her to begin another round of concerts, which led her to Berlin and a reunion with her mother, Marianne Bargiel.

Clara's nearness and unswerving love had a profound impact on Schumann. Clara became his muse, an elemental part of all his compositions. His work from 1837 on received inspiration almost solely from his love for Clara. When they were finally granted permission to marry on July 7, 1840, his love burst forth into the hitherto unexplored realm of song, producing 138 songs in all, lead by his Opus 25, given to Clara on their wedding day, September 12, 1840.

Schumann's songs own their beauty to Clara and are the height of romantic expression in song. I have chosen a song from Opus 39 to highlight the romantic imagery living in each of Schumann's songs.

In "Mondnacht," fifth in Schumann's settings of Eichendorff's verses, a subtle imagery is sought. The verses are

set in almost identical ways, with the exception of the last stanza of the poem. The piece opens with a six measure piano introduction, like a fresh breeze stirring the leaves overhead. As this dies down, one can hear the slow relaxed breathing of the sleeper. Listen to her inhale in measure 7 and then gently exhale in measure 13. The left hand has a continuous breathing phrase moving from E# to F# on the inhalation and descending from E to B, a fourth then a fifth, on the exhalation. The repetition of the B natural in the right hand embodies the tension experienced as when one anxiously watches the sleep of his beloved.

All thoughts are focused on the sleeper in the first two sections. In the third section, the observer's heart has been so filled with the vision of his slumbering love, that his soul soars to the heavens, escaping the bounds of flesh. This is echoed in the piano. The bass line in measures 7-13 is moving sixteenth notes, supporting the line and lifting the soul. Meanwhile, the right hand (symbolic of the soul) escapes the earlier harmonic restrictions, going beyond the C# to F#, then slowly coming back to Earth in measure 52. Here the lover's gaze returns to his beloved. The vocal line also ends its suspension of the B natural and resolves to the tonic. The piano closes the piece with renewed rustling of the leaves.

Clara was first wife, then artist, and each of these talents found its supreme joy in Schumann. Her Robert opened new worlds of music to her, worlds that would have remained closed had she attempted them from the narrow view of the performer. The combination of Mozart, Haydn, and Schumann flourished in the fertile field of Clara's mind and heart. This is revealed by Clara herself in this diary entry from 1841: "The less I play in public, the more I despise mechanical virtuosity. Concerts such

as Henselt's Etudes and the Fantasies of Thalberg and Liszt have no longer any appeal for me." (Burk, p. 215)

Professional and family cares became uppermost in Clara's activities. Sandwiched between tours to Copenhagen, Russia, and the different areas of Germany, were the concerns of a growing family and the need to keep all peaceful for Schumann's composing. A new anxiety began to cast a shadow over their busy household. As Schumann began working on longer and more demanding forms, he worked himself into fits of nervous exhaustion which severely threatened his health.

In Dusseldorf, nervous exhaustion gave way to hearing constant music, and Schumann tried to find escape by throwing himself into the Rhine. Schumann's entry into the Asylum of Endenich in Bonn threw Clara into a vortex. Johannes Brahms, a close friend of both Schumanns, came to help in whatever way he could. Between them developed a friendship and artistic association that would last until Clara's death.

For a time Brahms served as the only link between Schumann and Clara. Brahms was the only one whose visits did not throw Schumann into fits of over-excitement. It was Brahms who accompanied Clara to Endenich two days before Schumann's death in 1856. "It was Brahms to whom ... she owed the supreme joy of still being able to follow step by step the creative musician's art..." (Schumann, p. 152) Her husband's composing had become such an integral part of herself and her art, that being denied access to this activity would have killed that part of her artistic nature that needed new inspiration.

Once again Clara launched into the world of the concert artist -- alone -- and as the sole supporter of seven children. Frau Schumann "... became invested in the eyes of the public with the

halo of special authority. The one in virtue of her position as Schumann's widow, the other of the close relation in which she had stood with Mendelssohn..." (May, p. 327)

It was this reverence and her deep knowledge of music that Brahms valued so highly. Brahms always sent Clara any new composition of his for perusal. Their records are a letter of what pleased them, passages which might need alteration, and discussions of other works. Brahms gave Clara the pleasure of being the first to hear works such as his Rhapsody for Alto Voice, Opus 53, and the joy of being the first to interpret his trios. Clara, in turn, gave her best to each work "... laying herself open ... to the mood of a piece ... the emotional concept of the composer transferred into living tones. She looked ... for the best and finest ... in the nature of Brahms. If ... it lapsed into intellectualization or perversity or showiness, she missed at once what was not there. It was a rare and special ability which she ... learned by her life with Robert Schumann." (Burk, p. 356)

With the fullness of her artistic life, it may seem surprising that Clara was also the mother of seven children, whom she supported by her concerts. Marie, Elsie, Julie, Ludwig, Ferdinand, Eugenie, and Felix were her pride and joy. Clara's position was the unfortunate one of trying to be a mother to children who could not live with her because of her exhaustive concert tours. Yet all her children had a deep sense of family by her prolific correspondence, visiting them when she could and placing as many children as possible in the same general area.

In 1863 the Schumann clan had their first home since the death of their father; it was a summer home in Baden-Baden. Summers were looked forward to with great anticipation. Their

time was filled with each other and music. Their special friends in the world of music also made it a point to visit the "Kennel." Yet their family life was not without pain. Ludwig had to be committed to an asylum; Julie died after only a few years of married life; Ferdinand became a hopeless addict to morphine and died after great suffering; and Felix, the aspiring violinist and poet, whose first verses were immortalized by Brahms, died of consumption. But the Schumanns had known tragedy, and there was yet another composition of Brahms to study.

Clara's integrity and thoroughness as a performer had earned her a place of influence and respect in the world of music. Noticing the beauty in the works of her husband Robert and her friend Brahms, she brought them to the attention of the world throughout her " ... Particular ... style: beauty of tone, ... rhythmic cleanness and decision; broadness of phrasing; passionate impulse that could give place to delicate tenderness," (May, p. 327) all of which made her unique in a world of Liszts, Thalbergs, and Rubensteins. By virtue of her uniqueness Clara was able to keep alive the musical traditions of Schumann and give life to those of Brahms, and she was able to win a place in history as one of the few women artists in the nineteenth century.

I.

Mondnacht.

Op. 39. N^o 1

Zart, heimlich.

31.

war als halt der Him - mel die Er - de still geküßt,

daß sie im Blu - tenschim - mer von ihm nur

trau - men muß.

Die Luft ging durch die Fel - der,

[34] *ritard.*

die Ah - ren wog - ten sacht, es rausch - ten

Wie die Wal - der, so stern - klar war die Nacht. *ritard.*

Und mei - ne See - le spann - te *ritard.*

[50] [54]

weil ih - re Flu - gel aus, flog durch die still - len

Lan - de, als flö - ge sie nach Haus.

[63] *pp*

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NEWTON'S LAWS OF MOTION

- LAW I: Every body continues in its state of rest, or in uniform motion in a right line, unless it is compelled to change that state by forces impressed upon it.
- LAWII: The change of motion is proportional to the motive force impressed; and is made in the direction of the right line in which that force is impressed.
- LAWIII: To every action there is always opposed an equal reaction: or, the mutual actions of two bodies upon each other are always equal, and directed to contrary parts.

(Newton, 1687)

SOME DIFFERENT VIEWS OF NEWTON'S LAWS

Michael Jay Ahten

INTRODUCTION:

At first glance, Newton's laws seem to be free of ambiguity and simply a description of what goes on in nature. But after reading about these laws in a number of mechanics and philosophy texts, one finds they are presented in a number of different ways. The concepts related to Newton's laws (namely, mass, force, and momentum) are defined in different ways, or sometimes not defined at all. And the order in which Newton's laws are introduced varies, along with the stated importance of each law. This leads to a great deal of confusion until one can sort through these views and see what each is saying and see the logic behind each one. One must then find the correlations and differences between these laws and see what each one accomplishes through these different views. Although there are many different interpretations of Newton's laws, the two most popular are the conventional and the phenomenological views. The other views are not as widely accepted, and usually relate in some way to the conventional or phenomenological views, or both.

CONVENTIONAL AND PHENOMENOLOGICAL VIEWPOINTS:

Conventionalists claim that both mass and force can be defined. The most well known conventionalist, Ernst Mach,

states that mass can be defined in terms of two interacting bodies, and that force can be defined in terms of mass and acceleration. (Mach, p. 304) The conventionalists usually begin their discussion of mass by stating that bodies influence each other mutually by imparting equal and opposite accelerations on each other. They then define mass with the conclusion that the ratio of these accelerations is equal to the negative inverse of the ratio of the masses. (Mach, p. 304) Now the conventionalists are in a position to define force. As Austern states, $F=ma$ is a "technique for introducing and using the idea of force." (Austern, p. 618) In other words, force is defined by Newton's second law. It follows from this definition that Newton's first law is a special case of his second law, for the first law comes from this definition of force. (O'Sullivan, p. 131) Lindsay states that Newton's third law is "an even more fundamental law than the first two." (Lindsay, p. 19) The reason for this is that Newton's third law is implied by the definitions of mass which the conventionalists use.

Phenomenologists contend that Newton's laws of motion are derived from experiment and therefore apply directly to nature. Frank states that "the whole science of mechanics consists of applying these principles to all natural motions." (Frank, p. 52) Bradbury also fits into the phenomenologist group. He states, "Newton's laws are based on experiment and cannot be proved or defined." (Bradbury, p. 123) In contrast to the conventionalists, who usually start their discussion of Newton's laws by defining mass, phenomenologists usually start with a discussion of reference frames, and they postulate that an inertial frame of reference exists. They do not try to define force or mass, but instead they talk about our intuitive ideas about these concepts. Frank talks about force as a "push or a pull exerted by our own muscles." (Frank, p. 48) He claims that this intuitive concept of

force, along with the ability to measure it, is important. He goes on to define mass as a measurement of inertia. Bradbury makes no attempt to define these concepts for it is assumed that the students of mechanics are familiar with these topics. (Bradbury, p. 122) Most phenomenologists introduce Newton's second law as a relationship of quantities by stating that a force imparts a given acceleration on a mass, or that a force produces change in momentum. From this it is said that Newton's first law is used to define an inertial frame of reference.

STRENGTHS AND WEAKNESSES OF BOTH VIEWS:

The phenomenological and conventional views of Newton's laws both have strong and weak points. The conventional view has a definition of force by way of Newton's second law, and thus avoids the ambiguity of trying to define force independently. (Austern, p. 131) But this tends to separate Newton's laws from nature. The phenomenological view shows a strong correlation between Newton's laws and the empirical world, but by choosing this, the ideas of force, mass, and momentum become tautological. The main strength of the conventional view of Newton's laws is the fact that it provides one with a definition of force and mass. The problem of trying to explain what mass or force IS is totally avoided. Because the explanations of what these things are is avoided, the ambiguity that is always accompanied by them is no longer a problem. Mach states that, "All uneasiness will vanish when once we have made clear to ourselves that in the concept of mass, no theory of any kind is contained, but is simply a fact of experience." (Mach, p. 271) In other words, the ambiguity of Newton's laws is eliminated by Mach's definition of mass which is based solely on experience. (Mach, p. 261)

But it can also be said that this definition is a weakness because the relationship, $F=ma$, exists without this convention. (Bunge, p. 591) If $F=ma$ is considered only as a convention, then all results which follow from it must be said to have no relationship to the empirical world. Another problem with this view is the fact that the conventionalists define mass in terms of acceleration of bodies, and it would therefore be "impossible to assign masses to unaccelerated bodies." (Bunge, p. 591) We find that even though it is attractive to have these definitions of force and mass in order to rid Newton's laws of their ambiguity, they also create problems for the conventionalists.

The phenomenological interpretation of Newton's laws also has its strong and weak points. The strength of this view lies in the fact that according to the phenomenologists, Newton's laws are based on experiment and therefore they must relate to the empirical world. This view makes it easier for a person to see the connection between Newton's laws and what is going on around us.

A major weakness of the phenomenological view is the fact that the idea of an inertial frame of reference becomes very important. Newton postulates that "there exists an absolute space [which] in its nature and with regard to anything external, always remains similar and unmovable." (Newton, p. 6) The problem with this view is that there is no way to test this, and this is contrary to the idea that the phenomenological view should be able to be tested. Some authors get around this by defining an inertial frame of reference as a frame which does not accelerate with respect to an inertial frame, but this is tautology. The phenomenological view also leaves the concepts of force and mass ambiguous. Newton himself shows that he does not have a

totally clear concept of mass by stating that the mass of a body is the product of its density and volume, (Newton, p.1) but the density can be defined only in terms of mass and volume. Another consequence of this ambiguity is that in many cases, mass, force, and momentum are tautologically defined. An example of this can be found in Bradbury's statement that "any of the four basic quantities [force, mass, length, and time] could be defined in terms of the other three by means of Newton's second law." (Bradbury, p. 124)

NEWTON'S LAWS AND THE EMPIRICAL WORLD:

AFTER examining these interpretations of Newton's laws, the question, "What does all this mean?" must arise. Both of the views discussed contain implications of how one should relate Newton's laws to the empirical world if you agree with either view.

One result of taking a conventional point of view is that this view makes it very difficult to find a relationship between Newton's laws and the empirical world. It also creates the possibility that there IS no connection between Newton's laws and nature. For if the laws result from convention (as the conventionalists claim), then the results of these laws do not have any direct correspondence to nature. This gives the true conventionalist little hope of being able to make sense of what is going on in the empirical world.

According to the phenomenological point of view, Newton's second law of motion is capable of direct test by experimental techniques. (Austern, p. 132) This shows that there is a direct correlation between Newton's laws and the empirical world, and in this case these laws can be viewed as laws of nature. This

makes Newton's laws an important part of the life of the phenomenologist because he is able to describe nature and control parts of the environment by using these laws

But it cannot be said by the conventionalists that Newton's laws have nothing to do with nature because the relationship $F=ma$ accurately describes natural events, and we can use Newton's laws for such things as building bridges and houses. And a phenomenologist cannot correctly say that Newton's laws have a perfect correspondence to nature. For if there were a perfect correspondence with nature, we would not have to worry about using proper reference frames, and we would not be able to experimentally determine whether or not Newton's absolute space existed. It therefore seems that a logical view to adopt would be the one in which Newton's laws were considered a useful approximation to what happens in nature as long as we know where and when these laws can be applied.

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THE POLITICS OF THE SUPREME COURT AND THE PRESIDENCY

Rick Spoonemore

The concept of politics has historically had a very negative connotation associated with it. People tend to feel that when politics are involved, the good of the nation is lost in petty scuffles and maneuvering. When this concept is examined in the context of the Supreme Court and the Presidency, many people argue that politics should be kept totally separate from these institutions. The truth, however, shows us two institutions embroiled in politics. We must examine to what extent politics are involved in both branches. To do this it becomes necessary to first define what we mean by the word "politics", and then proceed by comparing the Supreme Court to the Presidency in the context of our definition.

Webster's Dictionary defines politics as "The art or science concerned with guiding or influencing governmental policy." (Webster's, p. 911) For our purposes let us expand this idea to: the art of furthering one's ideology through governmental policy and employing methods to sway the public to one's view, while in turn giving to them the feeling that their government is looking out for their best interests. This gives us three areas in which to compare the Supreme Court to the Presidency: how policy is established, response to public and attempts to sway public opinion. We must also look at the different types of political conflicts that exist internally within both institutions.

An important part of politics involves establishing policy. In strict theory the President (executive branch) carries out established laws and the Supreme Court (judiciary) interprets the laws. In practice both the Supreme Court and the President play important policy roles. Peter Woll bluntly states in American Government that "The Court makes policy. It would be difficult to conceive how a court having the power to interpret the Constitution could fail to make a policy, i.e., could fail to make rulings that have general impact upon the community as a whole. The essential distinction between policy making and adjudication is that the former has a general effect while the latter touches only a specifically designated person or group." (Woll, p. 529) The Court makes policy through the use of precedents. The case that legalized abortion, *Roe v. Wade*, is an excellent example of the high Court setting policy. In this instance the Court established trimesters and gave guidelines as to when a woman could or could not have an abortion. This judgment was a policy in almost every respect. This ruling established the precedent of no government interference in a woman's choice of an abortion. This use of a precedent is the policy-making power of the Supreme Court.

The President also sets policy, but in a slightly different manner. Given the power to execute the law, the President is given full discretion on how to administer the law. The current controversy surrounding Reagan and civil rights is a good example of how this method is used. President Reagan must execute the laws regarding affirmative action, but if he feels that affirmative action is bad he can lower the penalties associated with noncompliance. He can also appoint people who agree with him on the Civil Rights Commission and they will establish policies that he agrees with. At this level he has a limited type of

indirect policy power through enforcement or lack of enforcement. This is similar to the Supreme Court's policy power in the sense that they both occur after the legislative branch has passed a law. They both use their views to shape laws passed by Congress.

The real policy power of the president, unlike the Court, lies in his influence prior to a law or policy decision. This is chiefly done through his high party position. Clinton Rossiter wrote in his essay "The Presidency-Focus on Leadership" that "The lives of Jackson, Lincoln, Wilson, and the two Roosevelts should be enough to remind us that the president draws much of his real power from his position as leader of the party. By playing the grand politician with unashamed zest, the first of these men gave his epic administration a unique sense of cohesion, the second rallied doubting Republican leaders and their followings to the cause of the Union, and the other three achieved genuine triumphs as catalysts of Congressional action." (Rossiter, pp. 335-336) President Reagan, through his party power, has been able to "strongly suggest" to Republicans in Congress that they should vote a certain way. The Budget of recent years has shown his power in this method. As the leader of the party he can also control the party platform which clearly sets the political goals that party members should strive for. The Republican platform of 1984 was essentially a statement of Reagan's legislative goals that the representatives should carry out to be "good Republicans". To be a "good Republican" means money from the national committee and pictures with Reagan when election time rolls around. The President, through his party, has a type of prior influence on policy.

Response and respect of public opinion, the second area of

analysis, also plays a role in both Presidential and Judicial action. The Supreme Court, in theory, is supposed to act without regard to public opinion. Empirically, however, this has not been the case. Bob Woodward and Scott Armstrong gave many examples of how the Court considers outside opinions in "The Brethren and the Abortion Decision". "Blackmun also wanted an opinion that the medical community would accept, one that would free physicians to exercise their professional judgment. . . Blackmun went through the mail piece by piece. . . he was tormented." (Woodward and Armstrong, pp. 302, 312) These examples show how the Court does consider public opinion when rendering a judgment. The general thesis behind this respect is ethos. They need to have the public's respect and they need to show the country that they are a group of people of high integrity. Hand in hand with his respect is the need to show themselves as being consistent with the morals and direction of the country. Judicial restraint was born to appease Congress, and indirectly, the popular opinion of the time. Roche wrote that ". . . the Court has. . . traditionally avoided problems arising in this area irrespective of their constitutional merits." (Roche, p. 536) Public attitudes play a part in an institution believed to be detached from politics.

The Presidency is also filled with public give and take. Clinton Rossiter even goes as far to say that the President is "The leader of public opinion". (Rossiter, P. 336) On the second level of public opinion, that of response, he states "...the president who senses the popular mood and spots new tides even before they start to run, who practices shrewd economy in his appearances as spokesman for the nation.. can shout down any other voice or chorus of voices in the land." (Rossiter, p. 336) These two quotations evidence the political nature of the

President. The executive branch does not simply carry out the laws passed by Congress, it is inherently political in its give and take of the national mood. It, like the Court, must adhere to certain values that Americans hold. The method is the chief difference between the two in their relations with the public. The President uses the media to communicate with the public. He uses his personality to appeal to the people. The Court avoids publicity that brings personality into the judgments; instead they rely on a stable, dignified, almost mystical appeal.

The last area of inspection requires us to view the differences within the Presidency and Supreme Court in internal political conflicts. An important distinction arises at this point, one of numbers. The Presidency is a one-person office. The President may have an array of aides but, using Reedy's analogy, a pecking order exists with the president clearly at the top. "The inner life of the White House is essentially the life of the barnyard, as set forth so graphically in the study of the pecking order...It is a question of who has the right to peck whom and who must submit to being pecked. ...in the White House it depends upon the relationship to the barnyard keeper." (Reedy, p. 202) The maneuvering takes place at subordinate levels with the President detached from the internal friction. The political friction in the Court is just the opposite. The nine Justices are constantly at odds. Peter Woll writes that "The Brethren and the Abortion Decision" clearly and graphically shows us the political maneuvering that takes place in an institution that people claim should be above politics.

Politics are an inherent part of both the Supreme Court and the Presidency. They both translate their views into policy, the Court using its interpretive power after a law has been passed and

the President influencing Congress before laws are considered. They both need the respect of the public and they each, in their own way, attempt to shape opinion. Like any political institution, they also contain internal conflict. Many would argue that this political influence harms the effectiveness of government, but they seem to skip over the historic value of this involvement. In the final analysis it may be the two different types of politics that have helped our Constitution to survive. The policy-making ability of the executive and judiciary have helped the Constitution to adapt. John P. Roche put it best when he wrote "...it has been this perpetual reinvigoration by reinterpretation, in which the legislative and the executive as well as the courts play a part, that has given the Constitution its survival power." (Roche, p. 531) In short, politics play a role in all branches of government and this role is necessary to achieve a nation that can adapt with time.

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MEANING OF SUFFERING

Daniel Keppler

Dr. Viktor Frankl has a vivid firsthand experience with human suffering. He spent an extended period of time during World War Two as a prisoner in a Nazi concentration camp. Since then, he has devoted his life as a psychiatrist to dealing with the suffering of others. His experiences with human pestilence have led to his theory of logotherapy, a type of psychotherapy which has an existential nature. It comes as no surprise that in his book, Man's Search For Meaning, Frankl deals extensively with the idea that meaning can be found in one's own suffering.

Frankl states that the limitations external forces place upon man's existence make suffering "an ineradicable part of life, even as fate and death." He says that much can be gained through suffering if one can indeed discover meaning in one's life. Frankl utilizes the phrase "meaning of life" in a specific sense which implies a particular person's meaning at a particular point in time. Meaning is the something or the someone that a person desires to experience in the future, which gives that person a reason to go on living. He also makes it clear that suffering is by no means necessary to obtain meaning, but that when unavoidable suffering occurs, humans should strive to gain something from it. This notion surfaces repeatedly throughout the book, and Frankl uses a number of ideas and arguments to justify his view.

The first contribution that Frankl discusses is the appreciation that one obtains for nature and love. He points out how, in the concentration camp, a man would draw the attention of a fellow prisoner to a spectacular sunset, and how, despite the inhuman circumstances of camp life, nature provided an outlet through which a prisoner could escape momentarily. Frankl also explained how his deeply rooted feelings of love for his wife gave him inspiration during the moments of utter terror that existed within the camp. Frankl's appreciation for both nature and his wife's love became even stronger under the anxiety of the camp and gave added meaning to his suffering.

Another benefit from suffering that Frankl discovers is the alleviation of fear. He notes that the experience of intense suffering, when finally over, leaves one with a less fearful attitude toward other suffering. At the end of his descriptions of the concentration camp, he states that for a man returning from such a traumatic ordeal, the only fear left in that man is the fear of his God.

A third meaning that Frankl presents involves the concept of personal sacrifice. Frankl describes the meaning in sacrifice by citing an example of a prisoner, who upon entering the camp, made a pact with Heaven that his own suffering and death would save the life of a loved one. Frankl also makes an illustration of sacrifice by telling of an elderly doctor who could not cope with the loss of his wife. Frankl explained to the man that his suffering was a sacrifice for his wife since, if he had died first, his wife would have had to undergo the suffering instead. Frankl's explanation allowed the elderly doctor to walk away free of depression. These two examples show how, through a genuine sacrifice for others, meaning can be found in suffering and one's will to continue living can be made to flourish.

The final and most significant way in which Frankl demonstrates the meaning that can be found in human suffering originates from the notion that, under circumstances of extreme pain, one is forced to look to the future or be doomed. Frankl implies that meaning consists of faith in the future and something to live for, be it a loved one or an extra piece of bread. Frankl gives the example of prisoners in the camp who would lose their hope for the future, smoke the remainder of their cigarettes, and sit idly until they just died. Without meaning in life, they could not endure their suffering. Frankl also presents an example of a young invalid who had just discovered that he had very little time left to live. In a letter to a friend, the boy spoke of a film in which a man faced death in a courageous and dignified way, and how he was grateful for the opportunity to face death in the same way. The youth had found meaning in his suffering and had gained from it. Frankl says that by suffering we are "challenged to change ourselves," and this change of outlook comes from the meaning we find in suffering.

By demonstrating how suffering makes man gain appreciation for love and nature, lose his fear of further suffering, sacrifice himself for another, and look to the future, Viktor Frankl successfully justifies his view that suffering can give life meaning. It is this idea that life must have meaning in order to be livable that forms the basis of his logotherapy.

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**THE CAPITALIST WORLD ECONOMY AND
NORTH-SOUTH DEPENDENCY:
U.S. Hegemony in Latin America**

Rick Catalani

Few regions of the world have been more rudely treated by the workings of man and history, more teased by fate, more victimized and plundered, more defiled, than Latin America. Nowhere is the helplessness of the individual more dramatic. With strange and terrible historical consistency we are regularly forced to acknowledge that the vast majority of Latin Americans have always been essentially without influence; that they have been slaves to forces over which they have had no conceivable control. It is as though the region and the majority of its people were snared in an awful cage constructed bit by bit by generations of men out of many parts; a cage of baffling complexity, the key to which was lost before it was completed.

(Lodge, p. 61)

Such has been the fate of Latin America. From the Spanish Conquest to recent U.S. intervention in Central America, Latin Americans have suffered the consequences of a dominated people. The colonial revolutions of the nineteenth century did not bring about reform in Latin America, but instead new sources

of exploitation. The severe duality that existed in colonial times has perpetuated five centuries into the contemporary, modern society. The majority of gross national products still go to the minority bourgeoisie, while the masses scarp for the left-overs. Meanwhile, as in the days of mercantilism, the native riches of the land flow into the hands of wealthy imperialistic power. This system of hegemony has cemented the socio-economic polarity of Latin America in place. This paper is not intended to address the symptom of extreme stratification in Latin America, but rather to attack the very premises of its demise: The role of imperialism in a capitalist world system and the consequences of Third World dependency.

THE CAPITALIST WORLD ECONOMY

The leading authority on the capitalist world economy is the prominent theorist Immanuel Wallerstein. His global model is comprised of a tri-modal system involving core, semi-peripheral, and peripheral states. The core states contain the developed, imperialistic nations of the world. The periphery consists of the lesser-developed, commodity dependent countries. The "go-between" or "sub-imperialist" semi-periphery states demonstrate more-developed, mixed economies, due to higher levels of industrialization and global participation. There is constant and patterned activity involving profit, production, and consumption that dictates who shall occupy what position in the global hierarchy. (Wallerstein, p. 268) These three actors are not separate economies, but simply different sectors carrying out different functions in the complete unicity of the capitalist economic system. Wallerstein points out that economic profit is the catalyst of this system, and in this pursuit the role of the state

is the same as that of an individual. In the world market the state appears as a "collective capitalist firm" and executes the same function. (Wallerstein, p. 269)

Wallerstein's model revolves around A. Emmanuel's conception of "unequal exchange." The core country, being technologically advanced and capital abundant, exchanges high-wage products for low-wage products from "backward", labor abundant, periphery countries. At a given level of production, a peripheral worker has to work many hours to receive a product that took a core worker one hour to produce. For expansion to take place in the world market, this is a necessary condition. (Wallerstein, p. 271) It is not possible for all actors to develop simultaneously, as for one country to develop it must do so at the expense of others. (Wallerstein, p. 274) The predominant global disparity of wage patterns and margins of profit are what distinguish the sectors of the world economy; and what is exchanged is a function of world technology. (Wallerstein, p. 271)

The aspect that largely stabilizes and maintains the global capitalist system is the role of the semi-peripheral sector. The semi-peripheral sector is necessary for two primary reasons. First, a system based on unequal reward must contain a mechanism to placate the oppressed victims of the capitalist system. The threat of political rebellion requires an image of potential advancement to secure the privileged, relatively small, high-income sector. Revolution, due to this extreme polarization, is quelled by the establishment of a "middle" sector. The occupants of this sector think of themselves as better off than the lower sector, rather than worse off than the upper sector. (Wallerstein, p. 270)

Secondly, the inevitable decline in certain comparative costs of production, given constant technological progress and heavy producer investment, requires a shift of production to another sector; namely the semi-periphery. (Wallerstein, p. 270) Applying the (modern-era) Vernon production cycle model, when a technologically-affluent state loses its comparative advantage of production in the world market, it will shift this outdated industry to a sector that either offers the advantage of cheap labor production or potential markets for its goods. This cyclical shift is an accepted factor of the global market. The semi-periphery sustains appropriate wage levels and industrialization to adopt these shifts of production, while resources are freed in the core to continue technological advancement to maintain global dominance. The semi-periphery is able to derive some limited, second-hand profits due to the wage-productivity squeeze in the core sector. If this sector didn't exist, the world economy would face a drastic crisis. (Wallerstein, p. 270)

In the system of unequal exchange, Wallerstein's middle sector stands in-between in terms of export products, wage levels, and profit margins. The semi-periphery trades in both directions and seeks to enlarge its home market and home productivity. Thus here, state political leaders play a larger role than in other sectors to control the market internally and internationally. In the short-run, these states cannot depend on the market to maximize their profit margins. This "politicization" is most prominent during an active change of status in the world system. (Wallerstein, p. 272) This would involve an advance to the semi-periphery by a peripheral country, or a shift to the core by a semi-peripheral nation.

Given the world market of fluctuating expansion and

contraction, the potential sector shifts are strictly limited and depend upon a number of variables. The fact is that for the global market to remain stable and secure, only a small fraction of the minority can progress at a certain time. It is the resource abilities and capabilities of a given country to respond to current market status that dictates the advancement of that nation. Wallerstein has defined three basic strategies for sector advancement and development that directly relate to Latin American efforts. They are:

- 1) seizing the chance,
- 2) promotion by invitation, and
- 3) the strategy of self-reliance.

(Wallerstein, p. 275)

"Seizing the chance" refers to peripheral countries reacting to a contracting world market by developing its own industrial sectors to achieve semi-peripheral status. In a contracting world market the price levels of peripheral commodities suffer reduced prices at a faster rate than the capital intensive products of the technologically advanced core. This worsening terms of trade creates a national balance of payments deficit, a rise in unemployment, and a reduction in state income. This deprivation of the domestic economy makes possible radical policy changes where otherwise there would exist strong opposition, coupled with the mutual weakened political position of the core. This creates the opportunity to seize the chance. It is up to the state to make a strong move towards a solution such as "import substitution", to alleviate the domestic economic problems. (Wallerstein, p. 275)

Such efforts took place in Mexico and Brazil after the Great Depression of 1929. The failing world market allowed the infant

industrial sectors of these periphery nations to grow and develop. For import substitution to succeed, there must be an already established base of industrial production. With this base, an import substitution policy calls for a reduction on imported goods and a domestic focus on industrial development. Critics of this action, however, argue that import substitution simply transfers old dependence to a new dependence on primary products and machinery to support this industrial initiative. In addition, industrial development takes place in a market with many competitors, so that investment is much less than it could be in relation to available resources. (Wallerstein, p. 276)

The strategy of "promotion by invitation" entails political and economic cooperation with foreign capitalists. In contrast to import substitution, promotion by invitation is utilized during times of global market expansion, and involves a lighter level of industry. These qualifications allow for less developed countries to pursue industrialization, yet once economic problems arise core countries are quick to withdraw from this "collaborative development." (Wallerstein, p. 279) The positive and negative effects of foreign capital and business shall be approached later in this discussion.

The third alternative of "self-reliance" calls for a complete transformation of the state. In an effort not to be a victim of the world market, a nation assumes an autarchic or highly protectionist stance of isolation. This option is regarded as the least effective policy towards development. Historical precedent dictates that such efforts have led to even greater external economic dependence and threats to sovereignty. In addition, as the hypothesis of Quijano's "marginalization" of the masses demonstrates, the process of urban withdrawal has become irreversible within the system so that national structures and the

state of distribution within the nation are not appropriate for self-sufficiency. (Wallerstein, p. 270)

Given these concepts of Wallerstein thought, the parallel ideas of the Dependency School, as related to Latin America, shall now be approached, attempting to depict the position of "dependency" structures within the Latin world economy.

THE DEPENDENCY SCHOOL

Interwoven within Wallerstein's theory are the threads of the Dependency School. This discipline is focused around the interrelations of core and periphery countries. The most accepted definition of dependency is provided by noted theorist Theotonio Dos Santos: "By dependence we mean a situation in which the economy of certain countries is conditioned by the development, and expansion of another country to which the former is subjected." (Street and James, p. 679) Thus the development of the periphery is dependent upon the core, the core being the dominant power of the international capitalistic system. Dependency theorists develop a wide variety of different perspectives and conclusions, yet they tend to agree on these basic points:

1) Underdevelopment is a result of the expansion and exploitation of the world industrial market.

2) In a unified world system, development and underdevelopment oppose one another.

3) Underdevelopment is not a stage leading towards eventual development, rather the established relationships between core and periphery are likely to endure.

4) Even though influence mechanisms may change,

periphery countries shall not gain autonomy from the global capitalist system except through social revolution. (Street and James, p. 681)

Dependency may be seen as simply an extension of neo-colonial institutions, an arena for capitalistic imperialism.

The roots of dependency lie in the development of the colonial structure through international capitalism. The same structure extends throughout Latin America and carries with it economic exploitation and political domination. (Frank, p. 425) From the standpoint of Professor Dale Johnson of Rutgers University, "dependence is imperialism seen from the perspective of underdevelopment." Along this line are the thoughts of Dos Santos that dependence is a "conditioning situation" by which development and underdevelopment take place in different sectors of the world. (Johnson, p. 71) What is occurring here is Wallerstein's hypothesis that different sectors can only develop at the expense of another. (Wallerstein, p. 274) Development in the global structure is limited in such a way that for one to gain, another must lose. Unfortunately, the capitalists of the core hold a monopoly on global dominance, so that the flow of resources is one-way and development is concentrated in this imperialistic sector. As Professor Johnson states, "underdevelopment is not an original state." (Johnson, p. 72) It has its source in the long history of plunder and control by the dominant actors of the system.

In Latin America, the imperialistic hegemony of the United States since World War II has defined the internal structure of nations, as well as their respective roles in the global capitalistic system. The U.S. has assumed the role of Spain during colonial times, and that of Great Britain during the nineteenth and early

twentieth centuries; namely that of a domination which has extended economically, politically, and socially as well as culturally. This role assumption has strategically left the extreme internal polarization of Latin America intact, allowing for the continuance of neo-colonial institutions of exploitation and control. The internal structures of Latin America are such that the national metropolises drain the provincial centers, which in turn drain the local, rural centers. (Frank, p. 425) Similar to the international situation, the major flow of capital and resources is one-way, in this case to the elite, oligarchic, bourgeoisie who have a strangle-hold on the economies of Latin America. These national oligarchies are strengthened and supported by foreign (U.S.) interests that only enhance and amplify the existing economic disparity between the elite and the masses. In addition, these bourgeoisie businessmen focus their interests on the export sector or on other activities complimentary to foreign interests. (Johnson, p. 73) These actions allot profits to the oligarchy and foreigners, providing no growth or development for the masses.

As for the core dictating the role of Latin America in the global capitalist system, there have been two basic approaches. The first, the classical motives of imperialism, focuses on raw products and natural resources of the dominated sectors. The classical theory demonstrates that the industry-intensive core is in need of agricultural products, fuel sources, and raw materials to support its high energy consumption. Thus, the core, enjoying domination of the world market system and controlling vast sums of capital, is able to regulate the periphery, and to a lesser extent, the semi-periphery, to primary commodity dependence. An economy based on any raw products (with the exception of oil) does not contain the potential for growth or development.

The contemporary approach by the modern core sector utilizes their technological advantage by promoting light industrial growth of manufactures in peripheral and semi-peripheral Latin America. Drastic urban growth, lured by the possibility of industrial employment, has led to the demise of traditional agriculture. Multinational corporations (MNC's) have invaded Latin American markets. Foreign interests have entered to meet the demand for manufactures in the sector. However, the development incurred by their primary investments is not accompanied by appropriate economic growth due to the outward flow of profits and lack of repatriation and reinvestment. MNC's aid a type of "import substitution" in producing for a national market enjoying protectionist policies, (Johnson, p. 90) but in turn monopolize the profits and increase dependence on foreign technology and primary products. In Latin American countries such as Mexico, who have gone this route, the drop in traditional agricultural production has formed a new dependency on wheat, corn, and other foodstuffs from countries like the U.S. Thus, blind pursuit of manufacturing development with the penetration of foreign interests can lead to multiple dependence on technology, machinery, raw products, and even foodstuffs.

Similarly, single-commodity based economies suffer a familiar fate. Motivated by export profit or government persuasion, concentration of land, labor, and capital is transferred away from traditional foodstuffs, causing an intense demand for staple imports. Cash crop expansion by the profit-minded Mexican agricultural sector has incurred desperate imports of U.S. corn and wheat stockpiles. The government-enforced crop restrictions of the Central American "Banana Republics" brought about similar results.

To basically sum up dependency thought, dependency is an international structure and a conditioning situation involving institutions (both public and private), classes, and power arrangements to which the peripheral and semi-peripheral countries of Latin America are dependent on the hegemonic core of the United States. (Johnson, p. 91) What follows is a brief outline of the main instruments of dependency and their interplay with class and power. The result is the perpetuation of core-periphery relations and the dependency condition of Latin America.

AGENTS OF DEPENDENCY

Multinational Corporations

The role of multinational corporations is most prominent in the semi-peripheral sector. Contemporary theorists tend to veer from the classical image of national bourgeoisie struggling against imperialistic foreign capital. Instead, they point to "intraelite" countries and the split between local capital groups and the local bourgeoisie. (Evans, p. 306) The large local capital group or "internationalized bourgeoisie" (Cardoso and Faletto) has joined allegiance in pursuit of profit accumulation. This idea of a triple alliance runs parallel to Oswald Sunkel's "national disintegration and transnational integration." (Sunkel, p. 132.)

Generally, MNC's focus on the manufacturing sector of the underdeveloped nations. This "associated dependent development" (Cardoso, pp. 41-75) introduces relatively huge amounts of capital in capital-scarce regions. The foreign capital

draws labor and becomes a keystone to local economy, thus local development comes to rely heavily on foreign interests. Problems arise when this import-intensive industrialization creates drastic balance-of-payment deficits. Capital, in the form of foreign currency, leaves the country to purchase appropriate technology and materials; a huge portion of this funded by foreign loans appropriated to build and develop this industrial sector. However, the accelerated outward flow of foreign currency is not offset by any coordinated export earnings. Sales of MNC subsidiaries based in the region totalled \$26 billion in 1976; however, sales within Latin America, or "indirect imports" composed 94% of the total. (Munoz, p. 74)

Relatedly, in 1977, Latin American gross national debt accounted for nearly two-thirds of non-oil, underdeveloped country indebtedness to private banks. The bulk of this debt is the burden of the semi-peripheral nations. (Munoz, p. 77)

Countries such as Chile and Brazil have experimented with liberal trade policies of eliminating most trade tariffs and all barriers to external investment, and MNC's have paid close attention. The region of Latin America holds vast potential for investment opportunities; a population of 300 million plus and combined GNP of over \$200 billion cannot be taken lightly. ("Latin America," p. 34) However, controversy surrounds the implications of MNC involvement, and most likely always will.

Lowering of tariffs and investment barriers allows MNCs to exercise the same oligarchic power they enjoy in the U.S. It supplies corporations with much greater market control of Latin American economies than by home-based exports. Thus, MNCs enjoy extreme flexibility in these domestic markets to pursue U.S.-based interests. As an indication of the invasion of MNC's, sales of "indirect exports" of MNC subsidiaries were almost four

times larger than were direct exports from the United States. These "indirect exports" were previously imported from U.S.-based industries. (Munoz, p. 14)

Multinational corporation investments shall always center around those industrial sectors most highly integrated with the core market rather than with the internal economy of the under-developed country itself. The MNC makes little effort to produce basic capital goods (i.e. machines to produce machines), thus perpetuating peripheral dependence in the core. (Salinas, p. 144)

Additionally, MNC capital-intensive production creates a very limited proletariat, and generally produces an extremely low employment rate. What develops is a privileged group of well-paid workers who consume their own products, and a dependent bourgeoisie. Since this dependent bourgeoisie is submerged in this MNC development with no hope of complete industrialization or a strong international market, the bourgeoisie is not a progressive force. (Salinas, p. 144) MNC's carry along with them not only technological dependence, but also structural dependence.

To add to capital flow towards MNC home bases, MNC's wield the power of technological innovation. Licensing, patent royalties, and monopoly rents are additions to the bulk of dependency capital which must be appropriated for foreign offices. Again, the MNC holds complete control to dictate what is appropriate for the region as well as its cost. Research and development is mainly concentrated in the U.S., so that as technology advances, so will the dependency of these dominated industries. (Mytelka, p. 103)

A final weapon of the MNC is its practice of "transfer pricing" to avoid high taxation policies. The MNC, free to cross

all national boundaries, simply shifts subsidiary profits to other branches where taxation is at a much lower level. This robs regional governments of their due share and adds to the extensive outflow of capital in the form of national products.

The International Monetary Fund

Peripheral or semi-peripheral countries experiencing balance-of-payment deficits and worsening terms of trade have historically turned toward foreign and international aid bodies for assistance. Since the 1950's, the economic recession and monetary instability have opened the doors to foreign loans. The International Monetary Fund exemplifies the role of private finance capital in the peripheral countries. The IMF applies itself to the increasing demand on the peripheral sector in the face of its growing foreign debt by attempting to stabilize these economies and guard the external policies of the debtor nations. The IMF officiates these transnational finance programs and monitors the compliance of the debtors. (Frenkel and O' Donnell, p. 180)

It is the effects of the IMF stabilization that infuriates dependency theorists. Latin American author Eduardo Galeano points out that the IMF confuses symptoms of inflation and recession with the predominant economic structural disease itself which has existed since the 1950's. (Galeano, p. 241) In a detailed study of the effects of IMF policy on the Argentine economy, the contradictions of IMF stabilization become apparent. Programmed devaluation brings about an increase in agricultural prices and a lowering of real wages that leads to an internal recession. The drop in consumer demand is not offset by export expansion so that gross national product falls. The

balance-of-payment problem is alleviated because imports are reduced, due to income and consumption contractions. The recession is intensified by the reduction in public spending and tightening of available credit. The larger the demand reduction incited by IMF devaluation policy, the larger the recessive impact of the stabilization will be. This recession is accompanied by increased income redistribution favoring the wealthy elite. Wage earners encounter reduced income levels while export sectors (especially landowners) enjoy substantial increases. (Frenkel, O'Donnell, p. 183-184) Galeano amplifies this fact to state devaluations stimulate concentration of capital in the pockets of the ruling class and renders national enterprises vulnerable to foreign investors with relatively infinite cash resources. (Galeano, p. 241)

Born, headquartered, and at the service of the United States, Galeano claims the IMF was created to institutionalize U.S. financial dominion and dollar hegemony; to which it has never been untrue. (Galeano, p. 242) The greatest success of IMF policy (in Argentina) has been the punctual repayment of loans to international creditors. (Franker, O'Donnell, p. 198) Otherwise, it only serves to enforce the distinct duality of Latin America and strengthen allegiance to U.S. sector interests.

The International Economic Order

The structure of the world market allows for the perpetuation of core dominance internationally. The contemporary contraction of this global market has led to a reinforced strengthening of national trade barriers in the core. Tariff and non-tariff barriers are internationally set to confine

peripheral and semi-peripheral exports to basic commodities and light manufactures. Protectionist measures in developed countries create high duties on manufactures from developing countries who may produce the good more cheaply. The high tariffs erase this comparative advantage and relegates the peripheral sector to concentrate on commodity exports (agricultural products and minerals).

Thus, large portions of national economies are dependent on one single raw material or foodstuff. In the past, coffee has earned 64% of Columbia's export income; bananas 61% for Ecuador; meats and hides 83% of Uruguay's exports; copper 74% of Chile's; and oil derived 93% of Venezuela's foreign currency. (Galeano, p. 258) Commodities on the world market suffer severe fluctuations on both supply and demand. Natural forces play a large role in supply while demand is highly variable. These peripheral nations are left mainly at the mercy of the capitalist market, to gain in a boom and die in a glut. Efforts to stabilize commodity pricing methods have been generally ineffective and occasionally detrimental. For Latin America to enjoy any economic security whatsoever, their economies must be diversified to lower their vulnerability.

U.S. Government Actions

The last agent of dependency, which will be briefly explored, is the role of U.S. government political actions in Latin America. "Gunboat Diplomacy" has experienced a decline in recent decades; however, the Reagan administration has rejuvenated much of the fervor of past Monroe Doctrine thoughts. Socialist thinkers have interpreted this "neo-Monroeism" as a strategic policy to enforce the

core-periphery relationship of the western hemisphere by curtailing development within Latin America which could disrupt U.S. hegemony of the regional structure. (Gvozdev, p. 22) As one author noted, "Fascism before socialism is the American stance."

Militarial or repressive regimes have been avenues of penetration for U.S. imperialists. One need only look at the suffering and violence in Guatemala, El Salvador, or Bolivia to mention a few. Arms aid, military advisors, and "humanitarian" funding have secured dictators in power while preserving American control and allegiance. Bolivian and Nicaraguan leaders have pursued the formation of a new Organization of American States (OAS) without the United States. (Gvozdev, p. 23) Anti-Americanism is a popular theme south of the borders.

The Central Intelligence Agency has always experienced a privileged freedom in Latin America. Eventually exposed, covert actions by the CIA have planted rulers in Brazil; aided in toppling Allende in Chile; secured an unpopular Duarte in El Salvador; and supported insurgents in Sandanista controlled Nicaragua. Of course, this is only to mention a few of the many invasions carried out to ensure the preservation of U.S. dominance.

CONCLUSION

Thus the consequential line has been drawn from the Wallerstein global capitalist system to the poverty-stricken peasant victim. What is in need is change, structural and systematic reformation. The Conquistadors of the sixteenth century are depicted as selfish and cruel, yet how little difference

can be expressed in the modern world. Although the hegemony of the U.S. in Latin America is diminishing due to other core competitors, the condition of dependency must still be approached. Interaction of the periphery and semi-periphery on a global basis and in international agreements needs to be pursued, as well as "preferred" core-periphery relationships as encapsuled by the mandates of the New International Economic Order (NIEO).

The disparity of North and South must be addressed and acted upon.

A small boy in rags gazes with shining eyes at the world's longest tunnel, recently opened in Rio De Janeiro. The ragged boy is rightly proud of his country, but he is illiterate and steals in order to eat.

(Galeano, p. 269)

The internal contradictions within the capitalist global system eventually shall bring its downfall, Wallerstein states. (Wallerstein, p. 268) Yet, in the meantime, the plight of its victims is of very low priority.

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PROCRASTINATION

Tina Sansom

In most Willamette courses, major papers are assigned at least a month in advance, and are usually mentioned in the syllabus you receive on your first day of class. Write the due date of your paper on the cover of the notebook for that particular class, on your calendar, in a prominent place above your desk, and in a letter to your mother. Congratulate yourself on how organized you are, and on how far away your due date is.

Next, let the crises of the semester build up properly. Carefully develop your homework--ignoring instincts with frequent cravings for A & W Root Beer. Make sure that you set aside at least two or three "all-nighters" to study for tests and midterms. Get behind in your readings and never quite catch up, and spend ample weekend time at parties and sports events. Remember that you must have at least 10 hours of sleep every evening (except for those occasional all-nighters), and that you should be having fun in college.

On the Monday two weeks before the fateful Friday due date appears on your calendar, panic. Shout to your friend, roommate, or nearest wall; "Oh my God! I haven't even started yet!" Spend the next few hours commiserating with friends. (Aren't the stresses of college life terrible?) Then, spend your evening thinking of a topic. When you have done that, congratulate yourself. You're getting started a whole two weeks in advance.

The next day, you should feel really organized. Go to the library to research your topic. Spend four or five hours discovering that the library has a total of one article in a 1973 Time Magazine vaguely pertaining to your topic. Leave the library in disgust and go to Brice's for cheesecake to make yourself feel better.

Wake up the next morning with a new brilliant idea for your paper. Write it down. That night, once again leave your homework from your other classes behind, and go to the library. Do not think about how far behind you are in your other classes; negative thoughts are unpleasant.

This time, discover that the library is equipped with an entire index of magazines and over 100 hard-bound books about your topic. Overwhelmed with so much information, remove your jaw from the floor and head for the study carrels in the stacks. Put your head down, and fall asleep.

Wake up with a headache half an hour later, and do not be discouraged. Go boldly on. Look at your topic again. Maybe it's a little too vague? Hack it down a little. Be merciless. Now check out appropriate books, and spend two weeks of laundry money photocopying periodicals. There, you have the information in your hands. Congratulate yourself on your organization and self-discipline. Return to your dorm and go to bed.

The next day is Friday, and you realize the due date is looming now only a week away. But you have done so much work already. Give yourself a vacation and go to the coast for the weekend with friends. Forget that Willamette University exists.

Come home at 3:00 a.m. Monday morning. When your

alarm goes off at 6:30, throw a pillow or other nearby object at the offending noise, and go back to sleep. Conveniently delete your morning classes. During lunch, sit with someone in your class who already has his rough draft typed. Panic. Your paper isn't even started yet! Go to your afternoon classes, and plan to start your rough draft before dinner. Look over your material and become engrossed in a magazine article. When you glance up and realize it is time for dinner, do not consider that you have wasted the afternoon. Remember, negative thoughts are unpleasant.

After dinner, remember that you have a test the next day in one of the classes you skipped in the morning. Forget your paper and study until 1:00 a.m. for your test. Start in the next evening on your paper. It is now Tuesday, and your paper is due Friday.

Stare at your material in your room. Water your plants and do your laundry. Phone your mother. Fold your laundry and make sure your room is clean, then start taking a few notes on your material. Write your introduction. Rewrite it three times, and make sure you never feel quite right about it. Decide that it must be way past bedtime, and call it a night.

The next day, Wednesday, begin the good stuff. Make your first major point, and go off on an interesting tangent. Remember that you should stick to the topic, and make your second major point. Go off on another tangent and continue in this pattern until your paper is at least three times the length assigned. This should take most of Wednesday evening until bedtime.

On Thursday evening, proofread and begin revising your rough draft. Realize how much irrelevant information you have included, and carefully remove all of your interesting tangents. Do not consider that without them, your paper is as captivating as

your organic chemistry textbook. Again, negative thoughts are unpleasant. Your paper is written, so stick to it at all costs. Proofread and rewrite three more times, and by 6:00 a.m., you should be ready to type.

Wake your roommate as you remove your typewriter from the top shelf of your closet, and begin typing. Duck at intervals to avoid the coarse language thrown in your direction. At your typing speed of 3.5 words per minute, delete all of your morning classes once again, in order to complete your paper. Finish typing exactly 35 seconds before it is due, and dash across the quad to class. Do not observe the confident expressions of your classmates as you hand in your paper; always remember, negative thoughts are unpleasant. Instead, congratulate yourself. Your paper is done on time.

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Bernie Lindley

**Our beloved leader,
Dr. Suresht Bald**

